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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

J. A. HACKETT, R. A. VENABLE, L. S. FOSTER, L. A. DUNCAN, A. V. ROWE, EDITORS ASSOCIATE MISSIONARY EDITOR.

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Obituaries containing 100 words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not reserved.

Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.

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EDITORIAL

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS

The recent cyclone in New Orleans did no little damage along the river front and among the cotton warehouses and compresses. Several persons were seriously injured, and not less than \$50,000 of property destroyed.

The joy of many humble, Christian hearts, comes out of the assurance that God's approval and rewards are not in ac-

people, but rather with their faithfulness. "Well done, thou good and faithful servant."

THE Foreign Mission Journal should be read in every Baptist home in the land. It is always full of fresh mission news and fresh articles on mission subjects. Be sure to read Dr. Willingham's appeal for it in the last RECORD, and make haste to subscribe and read it.

THE minutes of the second annual session of the Lebanon Association have come to hand, and show well both for the excellent clerk, Chas. G. Elliott, who wrote them up, and the printers. The Lebanon is the youngest of the sisterhood of associations, and is quite up on all denominational progress.

"IT would seem that those Jersey church records have gotten somebody into the middle of a bad fix; and the question is, "what are you going to do about it?" Well, beloved, we don't just know, but begin to think that as like as not somebody will either have to eat a little crow or —

WE mention as a matter betokening a serious condition of affairs, relating either to law or morals or both, in our State, that it is given out in the papers that nineteen divorces were granted by the Chancery court of Madison county at its last session, at Canton. There were twenty cases, and the court and the county and the state.

Of course the court acted in accordance with the law, but does not the law need to be put on the books for re-pairs?

WE greatly sympathize with Bro. A. J. Rogers, of our South Side church, in the serious illness of his mother. He is now with her at her home at Wesson, Miss., and will remain until a change in her condition takes place. Will not God's people pray for the dear sick mother and the afflicted family, that they may have sustaining grace?

It does require something of an effort to maintain respectable patience with, if not decent respect for, the fellow who ventures to speak and write differently from your way of thinking. But, beloved, it ought to be worth something to you to reflect that probably the other fellow feels about the same way toward you. Perhaps after all not a few of us are wise only in our own conceits.

WHEN in Jackson the other day we called on our old friend, Capt. Jno. T. Buck, one of the efficient deacons of our church there, and with him went over to inspect the work on the new church. The carpenters were busy, and the finish seemed very near at hand. Our people will have great occasion, at an early day, to rejoice with Pastor Sproles and his people when that splendid building is completed.

WE have just learned of the recent death of Rev. E. R. Freeman, of Corsicana, Texas. Bro. Freeman was, we believe, a native Mississippian, and was educated at Mississippi College. He went to Texas in his early ministry, just after the war, and located at or near Corsicana, where he spent most of his life in earnest, faithful work for the Master. We beg to extend our most earnest sympathies to his bereaved family.

THE fact that the Southern Baptist Theological Seminary opened with as many students as were present at the same time last year, is taken as a good omen—not for the correctness of Dr. Whitsitt's positions, or even his safety, but for the continued prosperity of the Institution. It has been rolling and pitching fearfully in the storm, but being so sea-worthy it will no doubt weather the gale. Many people, however, are curious to know who will be left on board.

IT seems, from the Christian Endeavorer, of September, the Society's organ, that the success of the Christian Endeavor Society is to be secured by the suppression of all denominational peculiarities and emphasis. We think our Baptist churches ought to know this, and to advise their young people accordingly. If they are prepared to surrender their heritage of doctrine, history, practice and prestige, for the ignis fatuus of a band of religious fanatics, they ought to know just what they are doing. But as for us and our house, we will try to serve the Lord.

Christian Union (?) they ought to know just what they are doing. But as for us and our house, we will try to serve the Lord.

A NEW TESTAMENT CHURCH.

WHO COMPOSED ITS MEMBERSHIP?

1. This inquiry is vital in any attempt to arrive at the true idea of a New Testament church. But we are sure the question can be definitely and satisfactorily answered by the New Testament itself. Appeal must

be made to this source and this alone, interpreted in the light of the best helps, as the final, complete and only source of authority in determining who were

eligible to membership in a New Testament church.

II. Beginning with Christianity as Christ left it, an account of which is given in the first chapter of the Acts of the Apostles, we find a body of believers

assembled in one place, with one accord, engaged in a prayer service and authorized to hold an

election, with a view to filling the

place made vacant in the

apostolic office by the defection

of Judas Iscariot. The assembly had an authoritative stand-

ard, the scriptures of the Old

Testament, and the oral deliv-

erances of Jesus Christ; they owed

and acknowledged allegiance to

their risen Lord; they regarded

themselves as charged with a

definite mission, and they were

waiting for an endowment of the

Holy Spirit, according to the

instruction of their Savior and

Lord, for entering into the

mission or service with which

they were charged. Of these

affirmations as to this assembly

in Jerusalem, there can be abso-

lutely no question. They lie

upon the surface of the record.

When the expected spirit came

upon this assembly, filling the

whole house, and filling each

member of the assembly with

such heavenly rapture, the mul-

titudes, drawn to Jerusalem for

the observance of the feast of

Pentecost, were attracted to the

body of disciples. Peter preaches

a sermon of historical and hor-

tatory character; many are

pierced to the heart by the pung-

ency of the preacher's words,

and ask what they must do to be

saved. Peter's answer is brief

and comprehensive: "Repent,

and let every one who re-

pent be baptized, in the name

of the Lord Jesus Christ, for

the remission of sins, and ye

shall receive the gift of the

Holy Spirit." Those who re-

ceived His Word were baptized,

and there were added on that

day about three thousand souls.

And daily the Lord added to

them, those who were being

saved. It is manifest that those

who were added to the body of

believers were not before mem-

bers of the body; the

body was composed of a se-

lect class and to this se-

lect class, others were added on

the day of Pentecost. When we

inquire into the character of

those who were added, we find

that several things are affirmed

of them. (a.) They are those

who have repented and believed

the word of the Master.

special day, but those who are being saved every day, saved daily. There can be no mistake as to the character of those who were eligible to membership in this first New Testament church at Jerusalem. They were baptized believers who were added. These and none others. There is absolutely no room for controversy or doubt on this point.

III. But the same character-

istics appear to distinguish those

who were members of New

Testament churches elsewhere.

1. The church in Samaria, we are told, was composed of those who "believed Philip, preaching good tidings concerning the Kingdom of God, and the name of Jesus Christ; they were baptized both men and women." (Acts 8:1)

(2.) The same is affirmed, in substance, of those who composed the church at Cesarea. They were those who believed in the Lord Jesus Christ and had been baptized in his name. These composed the church in that place.

(3.) The same qualifications were required of those who composed the first church, planted upon the continent of Europe. Both Lydia, her household, and the Phillipian jailor, were all believers in the Lord Jesus Christ and were all baptized. (See Acts. 16:14-15-31-34.)

(4.) The churches at Rome, Corinth, Ephesus, and the

churches of Galatia, and the church in Colosse, were all composed of baptized believers as the following passages clearly show. Rom. 6:4. "We were buried therefore with Him through baptism into death;

that like as Christ was raised up from the dead through the glory of the Father, so we also might walk in newness of life." I Cor. 12:23. "For in one Spirit were we all baptized into one body whether Jews or Greeks, whether bond or free; and were all made to drink of one spirit."

Gal. 3:26-27. "For ye all are the children of God by faith; for as many of you as have been baptized into Christ have put on Christ."

Col. 1:12. Having been buried with Him in baptism, wherein ye were also raised with him through faith in the working of God, who raised

Him from the dead." Those composing these churches are spoken of as "saints," "sanctified ones," "believers," "called of God," "elect," "chosen," "believers in Christ Jesus"

"children of God by faith in Jesus Christ" "justified," "baptized," "buried with Christ in baptism," "raised up with Him."

Thus it appears that the same characteristics are affirmed of the members of other New Testament churches, as those possessed by the members of the church at Jerusalem. It

would seem to be a gratuity to offer further proof, that only

baptized believers were or could be members of the churches in New Testament times.

Therefore we may affirm what is

trine of the New Testament. To disregard this doctrine in teaching and practice is to obliterate the distinctive difference between the church and the world, and outrages one of the most plainly revealed principles in Apostolic church life, setting at naught both the precepts and the examples of the New Testament.

WE note a pleasant call from our B. Y. P. U. secretary, Rev. John D. Jordan. He reports well of his work, and is very

much in earnest in its prosecu-

tion. He is planning, we think,

wisely and well, and will soon

have it in a well organized and

progressive condition. We are

glad he is to bring out a monthly

paper, instead of the weekly

Young People's Leader, for the

societies. It is to be a paper devoted exclusively to

the work amongst the young

people, and will in no sense trench upon that of the

denominational weeklies. Such

a paper ought to have the largest circulation of any paper within our bounds, and we hope it will soon be so.

THE ASSOCIATIONS.

These annual gatherings of the messengers of the churches for 1896 have closed.

It was the pleasure of this scribe to attend many of them

and to speak on missions. Many

of these meetings have been truly inspiring in their personnel and work. Earnest attention to,

and interest in, the cause of mis-

sions are quite apparent, and often emphasized by hearty ex-

pressions of approval, and by

the tear bedewed cheek.

The apportionment suggested by the Convention Board has been quite universally adopted, and the amounts distributed among the churches.

Let the delegates talk in the

churches of the meetings, of the

OUR FIELD GLASS.

In the Baptist Courier (S. C.), we find this note: "Bro. O. L. Martin, the popular pastor of the Anderson Baptist church, on last Sunday extended an invitation to his congregation to attend his marriage, which will take place at Baldwyn, Miss., November 12. He has won the heart and hand of Miss Kittie Burress, the daughter of a Baptist merchant at Baldwyn." We do not blame Bro. Martin for falling in love with this Mississippi girl, but it is rather hard to lose her from the State. However, it will constitute a tie to Mississippi, which may be sufficiently strong to some day draw Bro. Martin westward. We extend congratulations in advance.—Rev. R. G. Patrick resigns the pastorate of the church at Marion, Alabama, in order to become the successor of the late Dr. Averett in the presidency of Judson Female College, Alabama. He is said to be well qualified for the position.—Sunday (Nov. 1) was the anniversary of the death of Col. A. L. Blackbourn, of Senatobia. At 2 p.m., the young ladies of the Black-

boon Chapel and went in a procession to the cemetery to decorate his grave. Prayer and appropriate remarks characterized the occasion. Col. Blackbourn was the founder and liberal patron and friend of this college in his life and bequeathed a handsome legacy of \$2000 to it at his death.—Bro. Lawrence, of Blue Mountain, writes: "The Lord be praised for your recovery, Bro. Foster." We are grateful for many similar expressions.—Bro. Julius Berry, of Boonville, has moved to Blue Mountain, having resigned at that place. He will still

preach at Baldwyn and at Beulah, nine miles south of Blue Mountain."—Our ordinarily happy town," continues Bro. Lawrence, "is enveloped in gloom. Sister Emma Hardin, wife of Bro. D. I. Hardin, a young merchant, while driving yesterday, was thrown from her buggy and so injured that she died in a few hours. The Lord comfort the family of seven dear children."—At my last appointment at Providence, Bro. John Smith and Miss Mary Tomlinson were married at the close of the eleven o'clock service. A noble pair of young Christians are these. May the Lord prosper them and make them useful."—Rev. A. J. Diaz, of Cuba, has been spending some time in Philadelphia and speaking to churches of that city and neighborhood, always to the delight of his hearers."—Rev. J. A. Lee, in connection with his work at Byhalia, will serve the church at Olive Branch. The next session of the Coldwater Association will be held with the Olive Branch church, which is on the K. C. M. & B. Railway, some miles from Memphis. It is an excellent church and has some noble spirits among its members. Rev. G. W. Potter served them as pastor last year.—Rev. H. C. Joyner, who was ordained in Clinton in September to the full work of the ministry, has taken mission work at some points in Shreveport, La., and on a new line of railway. May blessings be upon Bro. Joyner in his new

work. The next session of the association had precipitated

kin County Association, by L. M. Boone, Treasurer, \$2.50; L.

M. Boone, Puckett, 59c; Mrs. Rosa Leigh, Courtland, \$1.00. Total \$802.56. May blessings be upon these gifts and the givers.

WITH HIS LITTLE HATCHET.

Bro. McRill writes to that organ of his, to say that he thinks the Baptists of Mississippi are to be congratulated on the "Paper Question." And further says,

"A marvel of improvement has been suddenly wrought at Meridian" and that "the Starkville Convention had magic power."

Well, we are not surprised to see this from the source whence it emanates. There is but a step

in the imagination between a constructionist and a destructionist.

"We have heard somewhere that he had builded better for the human race than he aimed to. It is known by at least a few brethren who were at the Starkville Convention that the issue of THE BAPTIST RECORD that was sent there, contained an editorial clearly

stating that we had at last succeeded in clearing off the old debt and were then ready to enter upon a new era with the long hoped for improvements, and asked the brethren for suggestions what was desired.

This is sufficient to show that the assumption that the action of the convention did it, and that Bro. Merrill's little hatchet was the instrument, was an empty boast—the merest fustian. We remember to have mentioned that issue of THE RECORD to the fraction of the committee at Jackson, and to have asked if they and the brethren, generally, did not see the editorial but were answered by the chairman, with a derisive smile, that he thought "very few had seen it."

At this, we were somewhat surprised, as there were 300 copies

sent, printed in large type, on fairly good paper, and all free to the convention. But we afterwards had the problem solved.

We learned that very few copies got into the convention proper, and that the remainder were taken into a "dark room" and dumped down in a corner. We did not learn who did this or by whose authority, but it was suggested that it was some one not overly friendly to THE RECORD, and who was active in the interest of the "new movement."

The man who said, months or more before the Starkville Convention, and with a contemptuous reference to its editor, "THE BAPTIST RECORD is nothing, and will be thrown overboard and superseded by the Layman and the sooner it is done the better," was present at the Starkville Convention and was a prominent actor in what was done. It is quite natural that a man, when he sees the utter failure of his plans, should put on a bold face and seek to find a sort of forlorn consolation in claiming all the glory of the improvement "on the Paper Question" for himself.

We should think, however, that any real thoughtful and well meaning Christian person who had a hand in that little job, would find but little in the present conditions for congratulation, and especially if he had led the movement that was

ostensibly set to establish one suitable paper for our convention and people, when he found that the unauthorized and inde-

pendent of him, and that we

had again. The next session

of THE RECORD here, and are solid

and permanent. Reference should be made to the Nation

al Star Insurance Building, Chicago.

church on Saturday before the last Sunday in October, 1897. Go and see them brethren, and you will be glad of it.

OUR NEW RECORD.

The above is what many call it as we go about among the people. We have had so many good letters approving the change, and complimenting the improvements that we have made, that we regret we cannot print them just as they were written. We can only give some brief extracts and this will show how many of the friends of the paper feel about it:

"I like THE RECORD in its new dress so much better. May God bless the editors and their helpers."

(MRS.) J. W. DENHAM.

"I have just received the paper in its new dress and form and think it very much improved. My best wishes for your future prosperity."

(COL.) C. H. ARDIS.

Shreveport, La.

"I am delighted with the change in THE RECORD; it can be prosper now."

L. N. BROCK.

"I endorse every word of Bro. Bowen's article concerning our paper."

T. E. H. ROBINSON.

The new dress of THE RECORD is quite a substantial improvement and I trust the paper's prosperity and usefulness may be greatly increased.

P. C. RATLIFF.

Birmingham, Ala.

Sister Nelson, after remitting the cash for renewal, says: "Wishing that you may prosper years in your new dress,

I am yours truly,

(MRS.) V. H. NELSON.

"I enjoy the new dress. THE RECORD wears now and that is a wonderful improvement."

R. L. BUNYARD.

Chicago, Ill.

"I am greatly pleased with the new style of the paper and think the price will greatly aid in its circulation."

JAS. W. WELCH.

Welch, Miss.

"Your new dress fits nicely. I hope THE BAPTIST RECORD is with us to stay."

L. CRAWFORD.

"I desire in sincerity to congratulate you upon THE RECORD's new dress. I like it. Lets make it tell for good."

C. R. DALE.

Wesson, Miss.

"I am glad to see THE RECORD looking so much better. Here's my heart and hand to help it all I can."

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C. L. LEWIS.

"Allow me to extend you my hearty congratulations upon THE RECORD's new dress. It fits to perfection; is of the finest quality; and made according to the very latest style of newspaper cuts."

R. M. RICHARDSON.

"Have just received THE RECORD in its new dress, and am well pleased. I hope its circulation will greatly increase."

J. L. GOUGH.

"THE RECORD looks real nice in its new dress—quite an improvement."

O. D. BOWEN.

"THE RECORD is read by many of the people, a large number whom renewed, and not a few became new subscribers. Our

congregation that we

met again. The next session

will meet with the Sylvarena on it. Beautiful! beautiful! The

new dress of THE RECORD is delightful. The Field Glass man congratulates."

L. S. F.

"I write to say that my sympathies are with you in your heroic struggle on the paper question. Your course in the matter cannot fail. May God bless you in your faithful efforts."

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J. M. MCNAMEAWAY.

Fayette, Mo.

"I desire to express my appreciation of the recent improvement you have made in THE RECORD. It is a real beauty in its new form and pretty type.

May it gloriously prosper, is the sincere desire of its many friends."

ST. CLAIR LAWRENCE.

Shreveport, La.

"I like the clear type and new arrangement of matter in the RECORD's new dress. May the blessings of heaven be upon you and Miss Mary in your work upon THE RECORD."

R. A. CORRON.

"You have greatly improved THE RECORD, both in its new dress and general make-up. I have heard many compliments on it of late. The Lord bless you."

J. B. SEARCY.

"May God repay all these, dear friends, with his choicest blessings, and help us to make a paper worthy of them."

Good News From Starkville.

DEAR RECORD:—We have just closed a very interesting meeting with our church. Dr. J. B.

SEARCY, of Corinth, did the preaching. He was with us two weeks and preached the word with great power. Every sermon was full of the marrow and richness of the gospel without any admixture of error. Many souls were won to Him on that day.

5. The Choctaw Indians were well represented and the reports showed that Bro. Clarke is doing a good work among them in the northern division of the territory, and Bro. J. P. Johnston along with his general work, is helping them in the South. They have many churches among them and several hundred members.

6. The association is supporting a missionary in Mexico. Bro. D. A. Wilson—who is one of the most active and useful of our missionaries from the South.

Bro. L. A. Duncan gave a splendid chart Sunday School lecture at 10 o'clock Sunday morning and struck a responsive chord in all present. The preaching of Brethren Guy and Breland was well received, as we learned, and the speaking was generally to the point and forceful. The collections were liberal, and the summing up of the year's work highly creditable.

We should think, however, that any real thoughtful and well meaning Christian person who had a hand in that little job, would find but little in the present conditions for congratulation, and especially if he had led the movement that was

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CHRONICLES.

L. A. D.

All is excitement about the election. By the time these lines reach our readers, results will be known. It is a pity that some of our Northern journals have shown so much bitterness—a few trying to make it appear that the South especially was at fault. Many false charges have been made, and even papers claiming to be religious, joined in vituperation and misrepresentation.

R. M. LEAVELL.

"Permit me to congratulate you on the great improvement in THE RECORD, and to wish for you that large measure of success you deserve in this long step."

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DIED

Mary Ann Smith, wife of Louis C. Smith, Jr., departed this life at their home near Avon, Clarke county, Miss., on the 20th of October, 1896, at 4 p. m.; aged 35 years, 7 months and 6 days. Her maiden name was McNeill. She was a niece of C. C. McNeill, the present treasurer of this (Clarke) county.

She had been married 14 years less three days. She was the mother of eight children. Only three are left to mourn with their father. She was a member of Mt. Olive Baptist church. Her body was interred on the 21st in the "McNeill Cemetery." The writer performed the burial service: Text: Matt. 24:44 "Be ye also ready." Hymn, "And Must This Body Die."

The congregation was large and sympathetic. May God sanctify our sorrows to His glory and our good, and bless the sad father and poor little orphans.

Fraternally,
J. L. WILLIAMS.
Roy, Miss.

MRS. P. A. NEWMAN.

On the morning of July 15, 1896, at the home of her daughter, Mrs. Geo. W. Mimms, in Utica, Miss., this good woman fell asleep in Jesus in the sixty-sixth year of her age.

Sister Newman was one of six children born to James and Caroline Bolls and the sister of Eld. W. W. Bolls, who preceded her but little more than five months to the saints everlasting home.

Her home in Warren county, Miss., was a model one. Here, twenty-two years ago, she was left a widow with three small children. Blessed with a good degree of intelligence, splendid business capacity, a determined will, and a noble Christian character, she surmounted many of life's difficulties before which others would have halted and failed. Her children were her jewels. To them her watchful care was given, thus imparting that training and education which enables them to-day to reflect so worthily in their pious Christian lives, that credit so justly due a devoted and Godly Christian mother.

Her church membership was with the old Antioch church in Warren county, and though the church was distant from her home twelve miles, she was so punctual in attendance as rarely to miss a meeting. The church and community feel most keenly the loss sustained in her death.

She was ready with a willing hand and heart for every good work. The poor will miss her sadly. The tribute of respect paid by the servants at the old home was beautiful and impressive. The gathered congregations will no more meet her welcome smiles or enjoy her sweet communion on earth, for she has gone, as we believe.

"Where congregations ne'er break up
And Sabbaths never end."

She is gone! But there is a voice which speaks from heaven, saying: "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit: they rest from their labors and their works are done."

"Death bath made no breach
In love and sympathy, in hope and trust
No outward sigh or sound our ears can
reach;
But there's an inward spiritual speech
That greets us still, though mortal ton-

It bids us do the work that they laid down:
Take up the song where they broke off

the strain:
journeying till we reach the heavenly town
Where are laid up our treasures and our crown.
Our dear loved lost ones shall be found again."

In this sore bereavement we commend the aged mother, the affectionate brothers and sisters and the dear devoted children to God and to the Word of His grace which is able to build them up and give them an inheritance among all them that are sanctified. I. H. A.
Utica, Miss., October, 1896.

Near Toombsboro, Miss., Oct. 13, 1896. William Elijah Sims, son of M. W. Sims and O. M. Sims, at the age of 16 years and two days. Elijah was taken July 5, with cancer or tumor on the brain. He lingered and suffered until Oct. 13, when he was relieved by death, and was followed by his weeping and broken hearted parents, brothers and sisters, and a large concourse of relatives and friends, to Old

Memphis and New York Limited.

Old Town, where all that was mortal was laid to rest, there to wait until God shall bid it rise. William was a good boy, kind and affectionate to his father and mother, brothers and sisters. He was, indeed, the hope of his father, the joy of his mother and a light and joy of the household—but Elijah is gone, and we trust, to a world of light and bliss where there is no weeping, but all is joy and peace through Jesus Christ our Lord; then let us dry our tears and weep no more, but say and feel the will of God be done.

Composed by his father—
Then sleep on my son, for I long
To go to you bright world so fair,
Where Christ is true, for I am sure
There will be no parting there.

We commend the bereaved family to God for He alone can heal the broken heart.

L. E. BRUNSON.

MONEY FOR INVALIDS.

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